To Sri H. V. Kamath

पुण्यात्मा दूरदर्शी
अम्मेबल सुबरावपै शतकम





PUNYATMA DOORADARSI
AMMEMBAL SUBBARAO PAI SATAKAM

Poem in 100 verses in Konkani

Written by :
N. Purushothama Mallaya



CANARA BANK
(A Govt. of India Undertaking)
Visit us at : www.canbankindia.com
Serving to Grow - Growing to Serve

पुण्यात्मा दूरदर्शि
अम्मेबल सुबरावपै शतकं

PUNYATMA DOORADARSI
AMMEMBAL SUBBARAO PAI SATAKAM

Poem in 100 verses in Konkani

Written by :
N. Purushothama Mallaya,
Cochin.



CANARA BANK
(A Govt. of India Undertaking)
Visit us at : www.canbankindia.com
Serving to Grow - Growing to Serve

कोंकणी भाषा प्रचार सभा प्रकाशन् - २६

PUNYATMA DOORADARSI AMMEMBAL SUBBARAO PAI SATAKAM

Poem in 100 verses in Konkani

First Edition

Copies : 500

Publishers :

N. PURUSHOTHAMA MALLYA
Hon. Secretary
KONKANI BHASHA PRACHAR SABHA
Sahitya Vibhag, Konkani Bhasha Bhavan
Palace Road, Kochi - 682 002.

Printers :
VASANT INDUSTRIES
Town Hall Road, Kochi - 682 002.

Typesetters :
SREYAS COMPUTER CENTRE
S. Cherlai, Cochin -2. Ph : 2224857

A GREAT VISIONARY



Shri Ammembal Subba Rao Pai

(1852-1909)

Founder of Canara Bank

"A good bank is not only the financial heart of the community, but one with an obligation of helping in every manner possible to improve the economic conditions of the common people"

POST CARD.

To

Udupi

P. Rungiah Chetty & Sons, Esplanade, Madras.

A. Subba Rao,
High Court Vakil

Reproduced is the letter (Post card) dated 5-1-1906 written in Kannada by Amembal Subha Rau Pai High Court Vakil and Founder of the Canara Bank from Mangalore in his own hand-writing to Brahmasri Hari Ranga Bhatjee, Dasagranthi to his address at Udupi after visiting the Sri Vyasa Raghupathi Veda Patasala run under the auspices of Sri Venkataramana Temple at Udupi. Brahmasri Hari Ranga Bhatjee, Dasagranthi was the Upadhyaya of Sri Vyasa Raghupathi Veda Patasala, Udupi.

The post card is important as it was writtn by the Founder of the Canara Bank himself in the year 1906 A.D. and that the Canara Bank was also founded in the year 1906 A.D.

V. R. Krishna Iyer
(Former Judge, Supreme Court)

"SATGAMAYA"
M. G. ROAD, ERNAKULAM
KOCHI - 682 011.
E-mail : krisna@md3.vsnl.net.in
satgamaya@dataone.in
Website : www.vrkrishaiyer.org

FOREWORD

Undoubtedly, perhaps Sri. N. Purushothama Mallaya is becoming one of the great writers of poems and *Satakams* in Konkani literature, this work, viz. 'Punyatma Doordarsi Ammembal Subbha Rao Pai Satakam' being his Seventh Satakam each one a marvel piece in Konkani.

The present book is about the great Subbha Rao Pai who was the founder of very many organisations like the Carara Hindu permanent fund which later became the Canara Bank and Canara High School and Canara Girls High School. Subbha Rao Pai was a learned scholar and a genius in many languages like, Kannada, Tulu, English, Tamil and Marati. Because of his genuine unselfishness, liberal views and broad sympathy, he had the honour of being called saint and sage of Mangalore.

I have to admit that I am unable to record any positive comments on the *Satakam* because of my ignorance of the language in which it is written and therefore not within my power of appreciation. However, since I know what a

remarkable personality, Sri. Purushothama Mallaya is and the depth of his mastery and command over the Konkani language, I can vouch for the fact that the *Satakam* will also be a masterpiece by itself. When I think of Purushothama Mallaya, the first thing that comes to my mind is the fact that he is the brain behind getting the Konkani language included in the VIIIth schedule of the Constitution of India as one of the recognized languages of our nation. He had earned the deep appreciation of Sir C. P. Ramaswamy Iyer. I request Sri. Mallaya to get an English translation of his *Satakam* for the benefit of humanity, especially lovers of poetry. I wish Sri Mallaya and his book all success in the literary world. Before concluding, I must confess that I cannot forget the late Venkateswara Malliah, a most outstanding sanskritic wonder, the brother of Purushothama Mallaya who was posthumously conferred a rare award by Dr. Abdul Kalam, the President of India. Sri. Purushothama Mallaya may also be termed as one of the rarest of the rare, so patriotic that his linguistic contribution and lavish constitutional enrichment have made him an unforgettable figure in the legends of Konakani literature.

V R Krishna Iyer

January 20, 2006 V. R. KRISHNA IYER

PREFACE

PUNYATMA DOORADARSI AMMEMBAL SUBBARAO PAI SATAKAM

Punyatma Dooradarshi Ammembal Subbha Rao Pai Satakam is a poem in hundred verses composed by me in Konkani language covering the life and achievements of the late Ammembal Subbha Rao Pai, an eminent Lawyer, Educationist, Philanthropist, Linguist, Social Reformer and Banker. He was foremost among the pre-independence luminaries who shaped the future of Dakshin Kannada District. Also, he was a man of charities. His charities knew no castes, creed, colour or religion. He is the founder of the Canara Bank which was founded at Mangalore on 1st July 1906 with a capital of Rs.10,000/- under the name of Canara Hindu Permanent Fund Limited which later came to be known as Canara Bank. It is now ranked as one amongst the four largest Banks in India and stands as a global financial institution in modern India.

This is my seventh satakam. The previous six satakams written by me are on six eminent personalities and they are 1) Rastrakavi Manjeshwar Govinda Pai, Poet Laureate in Kannada 2) N. M. Saraswathi Bai, the first women teacher of Kerala who entered teaching profession defying orthodoxy 3) Dr. Sunitkumar Chatterjee, National Professor in Humanities and former President of Sahitya Akademi, New Delhi and 4) Dr. T.M.A. Pai Architect of Manipal and 5) Dasagranthi Hari Ranga Bhat who propagated Veda by establishing Veda Patasalas at Sunkeri, Karwar, Udupi, Manjeshwar and many other places and 6) on Loka Vikhyata Dr. N. Venketeswara Mallaya, a world renowned Sanskrit Scholar, Educationist, Indologist, Researcher of Temple Architecture and Iconography.

Ammembal Subbha Rao Pai was born on 19th day of November, 1852 at Mulki gramam of the Dakshin Kannada district of Karnataka State as the youngest son of Upendra Pai, reputed lawyer of Mulki Munsiff Court. His elder brother by name A. Venkataramana Pai was the Munsiff who later became District Judge. He had his early primary education at Mulki. As his lovable

mother was invalid he was looked after by a nurse by name Bayamma. He was fed and cared by Rukuminiamma wife of his eldest brother by name A. Narayana Pai. He was deeply respectful to his elders. His regards to his father amounted to veneration. This trait and tenacious memory characterized him to the end of his life. His mother passed away when he was 11 years of age. Soon thereafter his father shifted his residence from Mulki to Mangalore for the sake of his son's education.

He passed his Matriculation and F.A. examination from Government College at Mangalore with distinction. He was sent to Madras in the year 1870 at the age of 18 by his father for graduation in Madras University. His marriage was performed before his leaving for Madras.

He later joined Law College and there he came under the influence of Justice Holloway. He passed standing first in his B.L. Degree Examination. He later came to Mangalore and spent his time by becoming a teacher at Gokarna Mutt School. Later he went to Madras and became apprentice under Mr. H.H. Shepered who later rose to be Judge of Madras High Court. The death of his father in 1876 forced him to come over Mangalore and settle down there doing Practice as a Lawyer in the Local court. At Mangalore Bar he soon made his mark for clarity of arguments, brevity, and eloquence suffused with his own humanism. His clients came from all castes and religion. They were both from rich and poor. He showed to all of them the same courtesy. He confined his legal practice mostly to civil suits.

He saw poverty and ignorance among his community people and with an unerring instinct decided that education should be given to community people. In order to promote education amongst the people, eradicate poverty and ignorance he founded Canara High School in 1891 and Canara Girls' High School in 1894 A.D. Canara Hostel was established in 1904.

As a result of the crash of Arbutnot and Company in the year 1905 reduced many middle income group families to near destitution. The crash resulted in smaller merchants finding it impossible to get credit except at prohibitive rates of interest. Subbha Rao foresaw disaster if the community did not pool its own resources to help itself. Therefore he started the Canara Hindu

Permanent Fund in 1906 and the common people entrusted their spare money to his venture. The Canara Hindu Permanent Fund later in 1910 became Canara Bank.

In 1890 Subbha Rao and his friends organized a club under the name Mangalore Union. He gave his fullest support to the theosophical movement in Mangalore and the Depressed classes Mission started by Kudmul Ranga Rao who later came to be known as Swami Ishwarananda.

Subbha Rao convened a Parishad session of Gowda Saraswath Brahmin community in December 1908. He got a resolution passed at the Parishad session for starting a Poor Boys Fund to give loan scholarship to poor and deserving students.

It was found that he was a lover of Sanskrit. He also made his mind to encourage Vedic studies. He visited the Veda Patasala established at Udupi by Dasagranthi Hari Ranga Bhatjee on 20th December 1905. In the Visitors' Book he wrote thus, "I have had the pleasure of visiting Patasala on 20th December 1905 and I am glad to say that I found the institution making good progress. The great credit is due to Hari Ranga Bhatjee, Dasagranthi for having taken pains to revive vedic learning in our midst". It was said that Ammembal Subbha Rao Pai made attempts to start Veda Patasala at Mangalore on similar line of the Veda patasala at Udupi and help to start a Veda Patasala at Mangalore was extened to him by Hari Ranga Bhatjee. Later, Subbha Rao Pai wrote a post card dated 5-1-1906 in Kannada language in his own handwriting with signature to Hari Ranga Bhat at Udupi in reply to the letter addressed to A. Subbha Rao Pai by Hari Ranga Bhat dated 3.1.1906, and that the photocopy of the original letter taken from the Papers, Letters and Books preserved by the late Hari Ranga Bhat at Cochin, is published elsewhere. The letter is important as it is reproduced after one hundred years when Canara Bank is celebrating the centenary of the founding of the Canara Bank by A. Subba Rao Pai.

Ammembal Subbha Rao Pai was a devotee of the Swamiji of Sree Kashi Mutt Samsthan Srimad Bhuvanendra Thirtha Swami and the Swamiji gave A. Subba Rao Pai a Gold Medallion weighing 85 grams of gold inscribing therein in Sanskrit in Devanagari Script

that one should speak Truth, "*Satyam Bhruyath*". Ammembal Subba Rao Pai in his career always led a truthful life.

Subbha Rao Pai was a learned scholar. He knew different languages spoken by people viz. Kannada, Tulu, English besides Tamil and Marathi. He had great appreciation of and fondness for old Kannada poets and could quote from Jaimini Bharata or Shabhari Shankera Vilasa or Someswara Shathaka and other works.

Facing the opposition from his own community people, he founded in 1894 a school for giving education to women at Mangalore wherein he introduced Marathi as a language subject for studies to girl students. Also in order to encourage the study of Sanskrit the mother of Indian languages, he introduced Sanskrit language for students in Canara High School at Mangalore.

As a known banker Ammembal Subba Rao Pai as regards Banking says "A good Bank is not only the financial heart of the community but one with an obligation of helping in every manner possible to improve the economic condition of the common people". Canara Bank while establishing itself as a fundamentally strong bank has truly lived up to his vision and has emerged as commercially proficient and specially responsive bank among Indian banks.

Ammembal Subba Rao Pai breathed his last on 25th July 1909 at his residence at Dongerkerry, Mangalore. In order to perpetuate his memory the road that passed nearby his residence is named by Mangalore Municipal Council after Ammembal Subbha Rao Pai.

The Calcutta Paper "The Indian Messenger" in an obituary note on the passing away of Subbha Rao Pai writes, "He was a man of liberal views, broad sympathy, lofty character and genuine public spirit. In the midst of his manifold labours he could preserve an atmosphere of peace and purity around him that entitled him to the honour of being called the **Saint** and **Sage** of Mangalore. The year long celebration of the Centenary celebration was performed on 1st July 2005. The centenary celebration will continue for one full year. To commemorate the centenary celebration of the founding of the Canara Bank which was founded by Ammembal Subbha Rao Pai, a great visionary, I dedicate to

Punyatma Dooradarshi Ammembal Subbha Rao Pai, a poem in 100 verses written by me on the life and achievements of Ammembal Subbha Rao Pai under the caption "Punyatma Dooradharshi Ammembal Subbha Rao Pai Satakam" in Konkani language with translation in English during the year of the celebration of the centenary of the founding of the Canara Bank.

I am thankful to Lion B.A. Shet Retired Senior Manager, Canara Bank now residing at Collectorate South Road, Quilon for supplying me necessary materials for composing the poem in hundred verses in Konkani on the late Ammembal Subbha Rao Pai, which includes the book "A Subba Rao Pai, Reminiscences by one who knew him" published by Mangalore Trading Association Ltd., Mangalore -1946 and the Canara Bank's Platinum Jubilee Souvenir 1981 with a Foreword by Sri. C.E. Kamath the then Chairman and Managing Director of Canara Bank. I have made use of the article written on A. Subbha Rao Pai under the head "Saraswat Stars of South Kanara, Firmament-Ammembal Subbha Rao Pai published in the Second All India Saraswath Cultural Organisation Conference, Mangalore 1973 Souvenir. The other books which I referred to are "Memoirs Brahmasri Veda Murthi Hari Ranga Bhat, Dasagranthi, published by Sri. A. R. Narayana Pai, Teacher, Scout Master and President Gosri Scout Club, Cochin Volume II-1943 and Sree Sadguru Pooja Swamiji Bhuvanendra Thirtha Punyathithi Centenary Commemoration 1986 wherein references are made on Ammembal Subbha Rao Pai.

Also, I am thankful to Canara Bank H.O. Bangalore for sponsoring the publication of this book meeting the total cost of the publication.

I am highly thankful to Padma Vibhushan Justice V. R. Krishna Iyer, former Judge, Supreme Court of India for giving a Foreword to this book. As requested by Mr. Justice Iyer an English translation of this Satakam for the benefit of humanity and lovers of poetry is given.

Also, I am grateful to my wife Smt. Sarojini P Mallya, my daughter Advocate Susmitha P Mallaya and my son Dr. Nagesh P Mallaya for the help they have rendered to me to make this publication a success.

N. Purushothama Mallaya

Cochin 682 002
03-06-2006

पुण्यात्मा दूरदर्शी अम्मेबल सुबरावपै शतकम्

केनरा बैंक आरंभिले मंगळूरान्तु
दक्षिण केनरान्तु एकसासणौशिस
कृस्ताब्दान्तु जूलायि एका तारिकेक ताजे प्रवर्तन।
केनरा हिन्दु परमनेन्ट फण्ड नावान
केवल दा हजार रुपया आसूचे जाव्न मूल धन।
केले स्थापन ती संस्था बेंक प्रवर्तनाचि
धर्म प्रचारका मण्कि जनानि संगूचो
जाव्न अम्मेबलसुबरावपैन ॥१॥

असा ती संस्था अतं दोन बिल्यन डोळार
वेपार मूल धनाचि दोनि कोटि साटि लाख
गिरायकाचि जाव्न।
असा दोन हजार पैशि शाखा असचि
वेपार मूळद्रव्य एक लाख सत्तावन
हजार तिनशि कोटि रुपया जाव्न।
अनी विदेशी वेपार परिवृत एकठांय
कोर्नु चौराशि हजार पैशि सत्तेरा कोटि
रुपया दोनसासपांच मार्चान्तु संगची जाव्नु।
आरंभाक आसिले बेकान्तु चारि काम करतले जन
जले शप्पन हजार काम करपि एकवीसाचे शतमानाचे
आरंभान्तु जाव्न ॥२॥

ती असा एक चारि सर्वश्रेष्ट
असूचे बेंका मधी जाव्न।
आजि ती असा भूमण्डलान्तु
आदुनिक भारतान्तु धनागम
संस्था जाव्न ।।३।।

स्थापक तो केनरा बेंकाचो
अम्मेबलसुबरावपै जन्मलो
मुल्कि ग्रामान्तु दक्षिण केनरा जिल्लान्तु।
जन्म दिवस ताजो असा नवंबर मास
एकउण्वीस दिवसा एकसासणौशिबावन
कृस्तु वर्षान्तु।
बपूस ताजो आसलो नाव ताजे उपेन्द्रपै
नामनेचो वकील मुलकी मुनसिफ् कोरटान्तु।
पुत्तान्तु दकूलो तो मलगडो भाव
वेंकटरमणपै मुनसिफ उप्रान्ते
डिस्ट्रिक् जडजी संगचान्तु ।।४।।

मुलकी ग्राम ते असा चोवीस किलोमीटर
उत्तरेक जाव्न मंगळूर गांवा थकून।
केले ताजो प्रथम जाव्न प्राथमिक
विद्याभ्यास त्याचि मुल्की ग्रामान्तुले
विद्यालयान्तु सुबरावपैन।
जल्यारि ताजे पयले शिक्षण आसिले
परणे चालीचे शाळेचे अध्यापकु
अय्यगल कन्नडान ।।५।।

तो आसलो अति उमेदी जाव्न
अनि चेश्ष्टेन्तु आसक्ति आसलो।
तका ताजे खेळपी मित्रानि तांगेलो
नेता जाव्न स्वीकार केलो।
केली मूजिबन्दन बपसून तागेल्या
सन्ध्यावन्दन देवपूजा दिसदीस
करतलो जलो ।।६।।

सान प्रायि थकून आवसु मोगाचि
तागेली देहान अस्वस्थता जाव्न आसली।
इक्रा वर्ष केन्ना जल्या प्रायि तका
आव्सु तागेली मरणा पव्ली।
आव्सुले अस्वस्थता कारणान
तका पोळोव्चाक बायम्मा नावान
एक परिचारिका आसली
जेवण खाण दीव्न वाडेल्या रुकमिणीयम्मान
बायिल सगल्यांत व्होडलो भावु
नारायणपैली ।।७।।

तो आसलो अतीव बहुमान दिवपि
ताजे सर्वे मलगड्यांक जाव्न।
मान दिव्चे आसिले ताजे बपसूक
ते अतीव पूजनीय जाव्न।
ये विशेष लक्षण अनी एक आसिले
दृड स्मरण शक्तिन।
केलो तका विशेष गुण धर्म
आसचो जीविताचे अंतिम मरेन ।।८।।

तो मनोनियोग करतलो जलो
तका ताजे शिखवणेन्तु सकांळि
अनी सांजवेळारि संध्यावन्दन।
अनी देवाली पूजा संपादन केलेल्यान जले
ताजेरि एक गम्भीर महत्वाचे जाव्न ।।९।।

वेष भूषणान तो आसलो केवल
पोळोंव्चाक एक भारतीय जाव्न।
आसली तका शेंडी अनी मथ्यारि
टरबण धारण करचो जाव्न ।।१०।।

तो उत्तीर्ण जलो ताजे मेट्रिकुलेषण
परीक्षेन्तु अनी एफ्.ए. परीक्षेन्तु।
सरकाराले काळेज मंगळूरा थकून
विशिष्ट जाव्न आसिले योग्यता मेळचान्तु ।।११।।

बपूस उपेन्द्रपैन निर्णयिले आषा वर्ष प्रायेचेरि
सुबाक धाडचाक जाव्न।
मद्रास म्हळेले गावान्तु विश्वविद्यालयाचि
पदवी संपादन करचे खतीरि जाव्न।
केली तका वर्डिक मद्रासा वचे पयले
एकसासअठाशिसत्तरि कृस्ताब्दान्तु जाव्न ।।१२।।

तें आसिले एक धैर्ययुक्त निर्णय
कित्याक म्हळ्यारि रैल गाडी ती
मद्रासा थकून विराम पव्ता सेलमान्तु।
अनी एकल्यान यात्रा करचे मंगळूरा थकून
सेलमान्तु बैल गाडिरि अनी तारियो
अनेक तांडून पलतडि गावान्तु ।।१३।।

नन्तर थंयिच्या लो कोळेजान्तु
तो प्रवेशित जलो।
थयि तका प्रभाव पडलो आसिलो
जसटिस होलोवेलोलो।
एक मनुष्यु असामान्य विशाल
दूरदृष्टि आसचो तसलो।
बि.एल्. डिग्री परीक्षेन्तु प्रथम श्रेणीन्तु
उत्तीर्ण जलो ।।१४।।

सुबरावपै तेन्ना अयलो स्वल्प समयाक जाव्न
मंगळूरान्तु अनी खर्च केले।
ताजे समय ताणे चेर्डुवांक जाव्नु
गोकर्णमठ शाळेन्तु शिकोव्चे म्होणु केले ।।१५।।

तो वापस परतून मद्रास गावान्तु वत्तलो जलो।
सेवा अर्थात प्रेक्टीस "मिस्तर एच्. एच्. षेपरडाले" खाल
करतलो जलो।
कोण तो नन्तर उदरगत मेळनु न्यायादीस जलो ।।१६।।

जल्यारि मनोकल्पना सोडका जल्या ताणे
ताजे बपसूले मरण जलेल्यान्तु।
अनी तका बदलप कोर्का तसि
जले मंगळूराक एकसासअठशिससत्तरि कृस्ताब्दान्तु ।।१७।।

मंगळूर बारारि ताणे बेगिन दकैले
योग्यता मुद्रित करचे तसले।
वाद प्रतिवादान्तु स्पष्टतायि
संक्षिप्ततायि अनी एक भोर्नु असचे तसले।
प्रभावशालि व्याख्यान दिव्चे
तजे स्वयं जाव्न मनुष्यत्व असचे तसले ।।१८।।

ताजे कक्षियो आसिले सर्वै
जात्तीचे अनी मतांतुले।
थंयि धनिक अनी मात्र नयि दुरबळे आसिले।
तांका सर्वांकयि ताणे एकचि
तराचे आदरशील दकेयिले ।।१९।।

आदरशील ताजे आसिले स्वाभाविक
जाव्न सुबरावपैन्तु अनी जले ते उत्पन।
ताजे दृढ विश्वासान मानुषिक अनुभाव
ताजे स्वयं अगाध परमार्थ निष्टतेचान ।।२०।।

पोळोव्न तका मार फाराचे
अन्याय केन्नाचि सत्या थकून
व्यतिचलन आसचे मार्ग जाव्न।
देखून तो धोर्नु रबलो ताजे
नीतिन्यायाचे व्यवहार अभ्यास
करचे लोक व्यवहाराचे जाव्न ।।२१।।

लोक व्यवहारिक अन्यायान्तुयि
तो प्रथम जाव्नु श्रमु पव्तालो
निर्णय लव्पाक न्यायालया थकून
भायिर एकठांय हडचान्तु।
अनी तो कोडुवाणि येव्चे मन
वर्ज करतालो जरि तका धनागम
ऊणे जत्ता तरि आसचे मेळचान्तु ।
अशें असूनीय धनागम मासाक
एकहजारपैशि थकून दोनहजार
रुपया मेळताले तुलन केल्यारि
प्रोफसराक मेळचे पन्नास विश्वविध्यालयान्तु ।।२२।।

सुबरावपैले अन्य विषय विचारणाचि
शक्ति बन्द करून आसचे जाव्न।
रबली ना ताजे वेवसाय संबन्दित
प्रवृतीचे विषयान्तु मात्र जाव्न ।।२३।।

तो मुखावेल्या कामा पसावत राखून
दवरतालो ताजे सांजिवेळ अनी सुटीचो
दिवस व्होडले कार्यक्षेत्राक जाव्न।
अनी असा ते अंका करचे आदर
तका ताजे जनन कालाचे एक
विधायक चिंतक जाव्न ।।२४।।

ताणे पळेयले दारिद्र्य अनी अविद्या
गौडसारस्वता मधीं जाव्न ताजे परिसरान्तु।
अनी अमोघ अंत प्रेरणेन निश्चित
केलेले विद्याभ्यास असूचेचि
प्रारंभ लक्ष्यान्तु ।।२५।।

एकसासअठाशिएकाणवि कृस्ताब्दान्तु
स्थापित केलेले ते केनरा हैस्कूळ मंगळूरान्तु।
एकसासअठशिचौराणवि कृस्ताब्दान्तु
स्थापित केलेले केरना गरळस् हैस्कूळ मंगळूरान्तु।
अनी असा एक स्थापित केलेले
केनरा होस्टल मंगळूरान्तु।
ये सर्वै असा ताजे प्रयत्नाचे
परिणाम जाव्न मंगळूरान्तु ।।२६।।

"आरभुतनोट एण्ड कम्पनी"
एकसासणौशिपांच कृस्ताब्दान्तु
नाश जाव्न पडलेल्यान जन क्षीणित जले।
अनिक मध्य धनागम आसिले
कुडुंबाक निराधारा कडेन पावंत जले ।।२७।।

अनिक यो नाशु पडलेल्या परिणामान
रीण मेळपाक सान व्यापारियांकयि।
असाध्य जाव्न दृष्टि पडले निषेधार्थक
वाडिचे अनुपातान्तु आसचे शिवायि ।।२८।।

सुबरावपैन दूरदृष्टिन पळयले अत्याहित
तरि करनाति समाज जन।
एकठांयि सहायक तांकाचि जाव्न
तांचे जाव्न आसिले धन।
ताणे एकसासणौशिस कृस्ताब्दान्तु
"केनरा हिन्दु परमनेन्ट फण्ड लिमिटड"
नावान केले ताजे स्थापन ।।२९।।

ते संगतायि बहुल जाव्न ताजे ऊच्छ
स्थान रबचे खतीरि ते अधिक तोडोवु जाव्नत्तिले।
आरभटनोट पडले नन्तर सदारण
जनानि विश्वासान तांचे अधिक धन
ये नवे निक्षेपान्तु दिले ।।३०।।

केनरा हिन्दु परमनेन्ट फण्ड लिमिटड
म्होणु नावान आसिले ते स्थापन।
बदले नाव ताजे एकसासणौशिदा कृस्तु वर्षान्तु
केनरा बेंक लिमिटड नावान।
एकसासणौशिएकउण्सत्तरिन्तु भारत
सरकारान देशवत्कृत केलेल्यान लिमिटड
सोडिले जले केनरा बेंकान ।।३१।।

सुबरावपैन केले प्रवर्तन सर्वात्मना
या सर्वै संस्थे खतीरि अनी आसले।
निपुण एकठांय हडपाक तजे लगी
मनुष्य ताजे सारके आशयाचे आसले ।।३२।।

एकसासअटशिणवि कृस्ताब्दान्तु
सुबरावपैन अनी ताजे मित्रानि
केले संघडित एक क्ळब्
मंगळूर यूनियन नावान ते आसले।
ते आसले विश्व बंधुत्वाचे पुण
बंद पडले जले एक वेळारि
ते क्ळब् अकालिक जाव्न रबले ।।३३।।

तियोसफिकला प्रवृत्ति मुकारसून
वचि मंगळूरान्तु अनी अधकृत
वर्गांगेले मिषण आरंभिलो।
दुसरो एक व्होडलो सारस्वत
"कुडमुल रंगराव" उपरान्ते
स्वामिइश्वरानन्दा नावान विख्यात जलो।
असले ताजे स्वयं अंतकरणान्तुले
अनी सुबरावान तांका पूर्ण सहाय दिलो ।।३४।।

बंगाळ विभजन अनी ताजे परिणामान
आयिले अस्वस्थता राज्यान्तु स्पर्श
केले तका ताजे हृदयाक जाव्न।
ताजे मित्र अनी ताजे भरसि काम
करपि जन करतले जले विनंति
ताजे कडेन जाव्न।
नियन्त्रण करच्याक ताजे जाव्न व्यवस्थित
करूक शाळो तानि चलौचि प्रभाव
पडचाक नज प्रतिकूल जाव्न ।।३५।।

ते केले वर्ज करूक सर्वै
अधिकारिक कृत्य अनी बौण्डियो तका।
जल्यारि असा केन्नाचि ताजे जाव्न
सामान्य विनय आसचे जाव्न तका ।।३६।।

सुबरावपै आसलो एकलो संघाडकान्तुलो
जाव्न गौडसारस्वतब्राह्मण परिषदान्तु।
ते संमिलन जले मंगळूरान्तु
एप्रिलान्तु एकसासणौशिआट कृस्ताब्दान्तु ।।३७।।

ये परिषदेन्तु अनेक महत्वाचे चिंतकानि
इच्छा प्रकटायिले एक थरावो मांडपाक
सर्वै विविद शाखेचे।
सारस्वतांक निश्चित जाव्न
हडपाक एकठांयि जाव्न अनी
संयुक्त कोर्नु एक सजीव संघडणा करचे ।।३८।।

सुबरावपैन ताजे अगाध सारस्वतांगेले
पुरातन चरित्राचे परिज्ञान वांखाणसिले
मुखारसूचे थराव माडपाचे।
त्याचि वेळारि ताणे दिकिले
अडचण त्या मार्गारि विषमता
अनी अपाय येव्चे ।।३९।।

कष्ट पडल्या तन्तु जन समाजान्तुले
ना आसिले विध्यासंपन्न
स्वीकार करूक मुखारसूचे।
अनी भय आसिले निषफलता
येंव्चे करतले परिवर्तन कठीण
त्या उपरान्ते जव्चे ।।४०।।

ताणे वाद विवाद केलो तांचे लगी
अनी विजय पव्लो करच्याक जाव्न।
तांका मुखाररसिले ते प्रवर्तन उपरान्ते अनि
एक दिवसाक विलम्ब करच्याक जाव्न ।।४१।।

परिषदान ताजी बसका आह्वान केले
मंगळूरान्तु आठ म्हयन भितर
डिसंबर मासु एकसासणौशिआठ कृस्ताब्दान्तु।
सुबरावपैन एक थरावो निर्मित केलोलो
सादर केलो ते एक "पूवर बोयस फण्ड"
आरंभूचाक या बसकेन्तु।
दिव्याक ऋणदान स्कोळरषिप्
दुरबळे जल्यारियि अरहता आसिले
विद्यार्थ्यांक तांगेले उन्नत विद्याभ्यासाक
गौडसारस्वत समुदायान्तु ।।४२।।

असा तो थराव उत्साहपूर्ण तानी
स्वीकार केलो।
अनी ताजो कार्यक्रम प्रवृतीन्तु हडचे
म्होणु केलो ।।४३।।

असा सुबरावपै ताणे यात्रा सुरू
केलेली जाव्न।
त्या जिल्लान्तु सगळेचि संभावना
वसूल करच्याक जाव्न ।।४४।।

केन्ना तो आसिलो बौंव्ण्डीन्तु उत्तरेक
जाव्न त्या जिल्लाचे।
तका सहन कोरका जले एक
कठिण आक्रमण संधिवाताचे ।।४५।।

तो परत येवप् करतलो जलो
मंगळूर गावान्तु अनी देहाचि भयांकृत
यातना सहन केले थोडे दिवसान्तु।
अम्मेबलसुबरावपैन "नारायणा" म्होणु
देवाले नाव उच्छ स्वरान उच्चारण
कोर्नु देहत्याग केलो पंचवीसा जूलायीन्तु
एकसासणौशिणव कृस्ताब्दान्तु।
नाव ताजे केन्नायि रबचे खतीरि जाव्न
मंगळूर नगरसभेन दिले नाव तागेले
घरा लगूचे मार्गाक डोंगरकेरीन्तु ।।४६।।

संगताति सर्वै समाजिक निषेद
उपेक्षा करून प्रेत संस्कारान्तुले
जनावलीन्तु ते आसिले।
आवुसु बपूस जीवन्त आसिले
युव जन शव वाहन वहन करतले जले ।।४७।।

आव्सूनि तांगेले बालकांक उबारनु
कडून तांका सुबरावपैले ते मृत शरीर दकैले।
अनी सर्व जातींचि अनी मतान्तु आसचि
जन दहन करचे मोषणान्तु चंकिले ।।४८।।

अनुशोचन सभा मेळेल्यान्तु एक
सप्ताह भितरि थरायिले।
"पूवर बोयिस फण्ड" म्हळेले
नावान ते असा दिवचे सुबरावपैले।
अनी ताजे काम पूरायि करचे
समाप्ति जाव्नत्तिले ।।४९।।

फण्ड ते असा दिव्नु वचे ताजे जाव्न
आसिले सेवन एकसासणौशितेरा
वर्ष थकून कृस्ताब्दान्तु।
वर्ष ते असा रजिस्टर केलेले
अनी आघोषु केलो ताचे वज्र
महोत्सवाचे एकसासणौशित्र्यास्तरि
कृस्ताब्दान्तु ||५०||

स्कोळरषिप् दितातिं असा
ऋण जाव्न त्या विद्यार्थ्यांक शिखचे।
अनी असा विद्यार्थ्यांनि वाडि सहित
उपरान्ते परत दिवचे ||५१||

कोण ते असा काम करचे
स्थापनान्तु सुबरावपैन
संगतातिं ते दृड जाव्न।
संवेग ताणे दिलोलो त्या
स्थापनाक ना असा खरचु
केलेले तांचेचि जाव्न।
जल्यारि ते असा नवेचि करप
काय गूढ आसूचे मार्गान तांचेचि जाव्न ||५२||

अम्मेबलसुबरावपै ताणे एक वेदपाठशाळा
उडुपीन्तु असिली केले जाव्न असा सन्दर्शन।
हरिरंगभट, दशग्रन्थि आसलो प्रधान
अध्यापक जाव्न त्या वेदपाठशाळेचो
व्यासरघुपतिवेदपाठशाळा नावान ।।५३।।

संगता अम्मेबलसुबरावपै हरिरंगभट
दशग्रन्थि अध्यापक जाव्न चलौचि
श्रीव्यासरघुपतिवेदपाठशाळा उडुपीन्तु
सन्दर्शन केलेल्यान्तु।
असा मका संतोष वेदपाठशाळा
सन्दर्शन केलेल्यान्तु विसावे दिवसा
डिसंबर एकसासणौशिपांच कृस्ताब्दान्तु ।।५४।।

हजी वोडली प्रशंसा असा ते अध्यापक
हरिभटजी दशग्रन्थिक करच्यान्तु।
कडिले कष्ट वेद शिक्षण अम्चि
भरसि पुनर जाव्न करच्यान्तु ।।५५।।

असा संगचाक ताजे विजय देवान
तका अनुग्रह दिलेल्यान्तु।
पूर्ण जाव्न स्वार्थ नत्तिले
उद्यम चांग कारणाक केलेल्यान्तु ।।५६।।

हरिरंगभट् दशग्रन्थि अध्यापक
व्यासरघुपतिवेदपाठशाळेचो
अम्मेबलसुबरावपैन पाठशाळा
सन्दर्शन कोर्नु विद्यार्थ्यांक
अभिसंबोदन कोर्नु भाषण दिलेल्यान्तु।
एक दिलेले भाषणा खतीरि वेदोक्त
आशीर्वादान बरैल्या जेनवरि मास
तीनिचे दिवसा एकसासणौशिस कृस्ताब्दान्तु ।।५७।।

तुंमि हंगा येव्नु अम्गेले विद्यार्थ्यांचे
अध्ययन ऐकून त्यांचे उत्तेजनार्थ भाषण दिले।
त्याचे फल विद्यार्थियो प्राप्त करून
घेतले अनी ते शिकून विध्वान जत्तले।
अमचे भरसि तुमचे कडच्यान सन्मान
मिळोवप् तसि देवालगी मागणी करताति
अस्तले ।।५८।।

दिसता तुमगेले कुला थकून सर्वै जनावराक
सर्व तराचे तुमच्यान परोपकार
असा तुमी घाडोव्न हडिले संस्थेचे।
गंगेच्या ओघा सारखे विस्तार
पढून उत्तरोत्तर अभिवृद्धि जाव्न जनाक
त्या जलाच्या आश्रयान परेमेश्वरान
लभ्य करचे ।।५९।।

अनी वैदिक विद्या विसरलेल्या वेळारि
ताजे प्रकाश हडचाक तुमी वैदिक
पाठशाळा स्थापित करचे।
हरिरंगभटाले उपदेशान अनी सहकरणान
सुबरावपैन प्रयत्नु कडिलो एक
वेदपाठशाळा स्थापनाक ग्राम ते मंगळूरचे ।।६०।।

अम्मेबलसुबरावपै आसलो देव भक्तु
मात्रनयि स्वामि भक्तु तो।
काशीमठाधिपति श्रीमद्भुवनेन्द्रतीर्थ
स्वामियांगेले प्रिय जाव्न आसिलो शिष्यु तो ।।६१।।

श्रीमद्भुवनेन्द्रतीर्थस्वाम्याक आसली इच्छा
शिकिले गौडसारस्वतब्राह्मणानि
हतान्तु घेव्चे समाजिक प्रवर्तन।
विशेषाधिकार हीन आसचे समाजा
खतीरि अनी तांका करचे सहाय प्रदान ।।६२।।

स्वाम्याक आसिले व्होडले आदर
अम्मेबलसुबरावपैचेरि अनी स्वाम्यानि
दिले एक सरपळि पदकयुक्त आसली
अम्मेबलसुबरावपैक भंगराचि।
एक स्मरणार्थ स्वाम्यागेले अनुग्रहाचे
जाव्न असा ती सरपळी पदकयुक्त पंचाशि
ग्राम भारु असाचि भंग्राचि ।।६३।।

अनी असा ते पदकान्तु बरैलेले
"सत्यं भ्रूयात् प्रियं भ्रूयात् न भ्रूयात
सत्यं अप्रियं" संस्कृतान।
अनी असा स्वाम्यागेले संदेशु
तांगेले जनांगेरि उलौव्चे सत्य
त्या प्रकारि कळता त्या पदका थकून ।।६४।।

अनी स्वाम्यानि दिलेले जाव्न आसली
ती आज्ञा सुबरावपैक असा संगचाक
सत्याक मात्र तं विजय आसचे म्होणु।
अतं स्वतंत्र भारतान्तु भारत सरकाराले
चिह्नान्तु उच्छ न्यायालयान स्वीकार
केलेले आदर्श वाक्य असा
सत्यमेव जयते म्होणु ।।६५।।

मात्र नयि आर्थिक सहाय लभ्य जव्चे
खतीरि आरंभिले काशीमठाधिपति वरदेन्द्रतीर्थ
स्वाम्याले अनुग्रहान।
एक बैंक "केनरा हिन्दु परमनेन्ट फण्ड लिमिटड" नावान
जूलायि मास एका दिवसा
एकसासणौशिस कृस्तु वर्षा सुबरावपैन ।।६६।।

अनी जले ताजे नाव केनरा बेंक
म्होणु भारतान्तुले एक व्होडले बेंक
चलौचे केन्द्र सरकारान।
ताजी स्थापक शताब्दि महोत्सव
अतं आरंभिले आभिमुख्यारि
"श्री एम. बी. एन. राव" केनरा बेंक
मेनेजिङ डयरक्टर अनी चेयरमेन ।।६७।।

काशीमठाधिपति भुवनेन्द्रतीर्थ स्वाम्यांगेले
शिष्यु वरदेन्द्रतीर्थ स्वाम्याले अनुग्रहान शिकोव्चे
विध्यालय स्थापन कोर्नु विद्याभ्यास प्रचार केले।
अनी एकसासअठशिएकाणवि डिसंबर तेरा
दिवसा ट्रस्टिंगेले "केनरा स्कूळ बोर्ड"
श्रीरामचन्द्रय्या अध्यक्षु श्रीसुबरावपै
वांगडी जाव्न स्थापन केले ।।६८।।

एक "अम्मेबल सुबरावपै मेमोरियल फण्ड"
म्होणु नावाचे ताजे उडगसा
खतीरि स्थिर जाव्न।
केले निर्माण मंगळूरान्तु
ऋणदान दिव्चे शिकचाक स्कोळरषिप दिव्चाक जाव्न।
अनी पुस्तक बेंक इन्जिनियर अनी
मेडिकल शिकचे विद्यार्थ्यांक जाव्न।
नियमावलि पुस्तक तयार केलेल्यान्तु
"अम्मेबल सुबरावपै मेमोरियल फण्ड"
असा ते संगचे जाव्न ।।६९।।

फण्ड ते दिता ताजे स्फूर्ति
अम्मेबलसुबरावपैले जीवितान्तु अनी आशयान्तु।
असा एक मनुष्यु स्पष्ट दूरदर्शित
जाव्न चोव्चो अनी बुदवन्तु ।।७०।।

मूल पुरुष विद्याभ्यासाचे
पुनर वयर हडपी अनी रूपान्तर
करपि समाजान्तु।
दक्षिण केनरा जिल्लान्तु त्या
कालारि ते उकुणीस अनी
विसावे शतमानान्तु ॥७१॥

केनरा विद्यालय कोळेज अनी
केनरा बेंक असा ताजे रबचे।
स्मारक जाव्न दृष्टि गोचर अनी
आदले जाव्न कठोर श्रमाचे ॥७२॥

अम्मेबलसुबरावपै एक भाषा
स्नेहि अनी कोंकणी ताजी
मात्रृ भाषा आसली।
तिज्या उदरगती खतीरि कायि
प्रोत्साहन त्या कालाक तिका
मेळना आसली ॥७३॥

कोंकणीक एक साहित्य हीन बोली भास
म्होणु जन तेन्ना लेकताले।
प्रादेशिक कन्नड भाषेचे प्रभाव
चडानिचड जाव्न कोंकणी भाषेचेरि
पडत रवले ।।७४।।

कोंकणी मराठि भाषेचे गृहपथान्तु
असा म्होणु सुबरावपैन संजून घेतिले।
मराठि अनी तिजी लिपि देवनागरि
शिकोव्चे म्होणु निश्चित केले।
चेलियांक मराठि शिकोव्चे खतीरि
विद्यालय स्थापन कोरूक
प्रोत्साहन दिले ।।७५।।

मराठि कीर्तन भजन पुराण कथा
जना भरसि प्रचलित केले।
मराठि शिक्षणान कोर्नु कोंकणीचे
प्रेम वडोव्न तिका आधार दिले।
त्या आधारान आजि कोंकणी
प्रेम स्वजना भरसि वाडत आयले ।।७६।।

अम्मेबलसुबरावपैन अनी मंगळूर
उपेन्द्रपैन मेळनु दिले सहकरण अनी
सहाय रावसाहेब कुड़मलरंगराव
उपरान्तेचो स्वामिईश्वरानन्दाक।
आरंभूक "हिन्दु सोषियल रिफोरम्स
ऐसोसियेषण" एक संघडणा उद्धाराक
हिन्दु विधवांक अनी पुनरधिवास
करच्याक जाव्न अनाथ बालकांक ।।७७।।

अम्मेबलसुबरावपै आसलो एक भाषा विज्ञानि
अनी संगचाक असा तका संजूचे
विविद भाषा उलोव्चे जनानि।
कळताले तका कन्नड, तुळु, इन्ग्रेजी
कोंकणी अनी त्या भायर मराठि
तमिळ उलोव्चे त्या जनानि।
भारतान्तुले भाषांक पोषण दिव्चि
संस्कृत भाष प्रयत्नु कडिलो शाळेन्तु
पाठ्य विषय जाव्न शिकूक भुरग्यानि ।।७८।।

बेंका विषयान्तु कळतलो सुबरावपै संगता,
“एक प्रशस्त बेंक ते असा मात्रनयि
धनागमनाचे हृदय जाव्न आसचे।
जल्यारि असा एक कर्तव्ययुक्त
सहाय दिव्चे सर्वप्रकारि
जव्चे तशि अभिवृद्धि हडचाक
सांपत्तिक स्थिति सादारण जनावलीचे” ।।७९।।

केनरा बेंक केन्ना स्थापिले त्या वेळारि
एक आधारभूत बळिष्ट बेंक जाव्न सत्याक
रबतले जले दूरदृष्टीन्तु।
अनी वयरि आयिले एक व्यवसायिक
प्रवीण अनी समाजिक उत्तरदायि
बेंक जाव्न भारतान्तुले बेंका मधीं
भारतान्तु ।।८०।।

आसली ताजी कल्पना केनरा बेंका विषयान्तु
आसिले न्यायानुसारि उद्देश्या संबन्दी
अनी ना ते दुडु घुवडाव्चान्तु।
त्या आदले भागाचे शतमानान्तु थयि
आसचे केवल एक शाखा मद्रास बेंक
एक ब्रिटीष बेंक मंगळूरान्तु।
लेकिल्या एक धनवन्तागेले बेंक
वसूल करचे अधिक वाडि अनी
केवल नियुक्त करचे ब्रिटीषकारांक
अधिकारि जाव्चान्तु ।।८१।।

क्लार्क अनी पियूण मात्र आसिले भारतीय जाव्न
पैयान पळेयले ते पुराय अपमाना मण्कि एक।
अनी इच्छिले आरंभूक एक बेंक तरि
केवल भारतीयांक मात्र अधिकार घेवचे
ऊच्छ स्थानारि येव्चाक।
ते साध्य जले ताणे ते लेकिल्या मण्कि
ताजे उद्देश असा प्रशंसा करचे ताजे
धीशक्तीक ।।८२।।

विद्याभ्यास सर्वाकयि अनी वयलांक
संक्षिप्त करता पैयाले एक विशेष लक्षण आसचे।
केन्ना ताणे इच्छिले आरंभूक
चेलियांगेले हैस्कूल एकसासअठशिचौराणवीन्तु
ना तका सहकरण मेळचे ।।८३।

माननीय नगर वासिकांगेले एक सभेन्तु
मंगळूरान्तु भारि उणे सभा सदस्यानि
तेंक दिलो ताजे अभिप्रायान्तु।
खंचे प्रकारि विध्याभ्यास चेलियांक
गुण करतलो, विरोध केलो पै कोपतोलो
जलो परतून प्रत्युत्तर मरच्यान्तु ।।८४।।

या प्रशनाक केवल परिवर्तन कर्ता परिक्षीणित
जाव्न अंगेले मन तरि तुंचे अभिप्राय आसचान्तु।
भारतीय नारियो शाश्वत जीवन कडचे
मृग तुल्य जायत अंका यी सभा
बन्द करच्यान्तु।
विध्याभ्यासान मात्र करूक जत्तले
धार्मिक शक्ति अंगेले बयलांक
अभिमुख करूक जीवित समीकृत करच्यान्तु ।।८५।।

अंतिमेरि जूलायि मास सात तारिकेक
एकसासअठशिचौराशि कृस्तु वर्षा
केनरा गरळ्स हैस्कूळ मंगळूरान्तु स्थापन केले।
पैयाले संभावना आसले रुपया
एकहजार तिन्शि बाकि
सातशि एकठांय केले शाळेचे बन्दपाक
पूरो जले ॥८६॥

सुबरावपैयालो उद्धेश वेतन दिव्चो
अनी पुस्तकालय निर्माण करचे
आसिले नवेचि अनी अद्वितीय जव्चान्तु।
विनयपूर्व सर्वै घरकार्नीयालगी
मागणी केली दवोच्र्याक एक
हाथमुष्टि तांदूळ केन्ना तयारि
जेवण करच्यान्तु ॥८७॥

जेवणा समयारि सकाळ सांजे संग्रहिले
ते तादूळ आसिले विकूक एकशेसाटि रुपया
मासमास मेळचान्तु।
पुरो आसिले वेतन दिव्चाक ताणे
केले घरकार्नि एक केन्द्र बिन्दु जाव्न
दाकोवप् करच्यान्तु ॥८८॥

ताणे संगिले केवल बयिललोकांक
मात्र कळता दुर्दशा अनी दुर्गतिचे ते
कारण विद्याभ्यासाचे अभावान्तु।
मनान्तु वरनाति खव्चे स्वल्प ऊणे
जले आसिले पैन चेलिया विद्याभ्यासाक
ते सिद्ध करच्यान्तु।
अनी आसिलो तो समाजान्तु मुखावेले
ताजे कालाचे जाव्न दूरदृष्टि अनी
सर्वश्रेष्ट जाव्न असचान्तु ॥८९॥

एक वकील म्हळेल्यान ताणे दाकेयिले
असा ताजी योग्यता प्रति विस्तारान्तु
अनेक व्यवहारान्तु।
दुसरो कोणीय भारतीय उलोव्चे
ना आसिले इंग्रेजीन्तु सुबरावपैया
मण्कि यथा योग्य मंगळूरान्तु ॥९०॥

एक व्यवहार गिरायकान सुबरावपैक
नियुक्त केलो एक तलशेरीचे मद्रास
बेंकाचे प्रतिनिधि इंगलीषकाराचे
विस्ताराक।
इंगलीषकाराक सुबरावपैन विस्तार
करचे वेळारि न्यायालयान्तु
खूबशे लोक येव्नु भरीत रबले
तें पोळोव्चाक ।।९१।।

संगताति इंगलीषकारान साक्षि घूडान्तु
रबून अनेक अनर्थ सांगले असा अनी
सांगले असा नज्ज जलेले सांगूक।
साक्षि विस्तारानन्तर दुःखित जाव्न इंगलीषकारान
सुबरावपैले हाथ हलैले प्रशंशा केली
सामर्थ्य इंगलीषाचे अनी भाषेचे विज्ञान ।।९२।।

अम्मेबलसुबरावपै आसिलो एक
दान शील ताजे दिव्चे दानाक ना जाति वर्ग
वर्ण मत आसचे जाव्न।
दिव्चे दानाक तो संगतालो उज्जे हथान
दिव्चे दावे हथाक कळचाक नज वत्ता ते
चांगपणाक जाव्न ।।९३।।

सुबराव आसलो खरो उत्तम कन्नडान्तु
तका नियुक्त केलो परीक्षक मद्रास विश्वविध्यालयान
कन्नड भाषेचो जाव्न।
अति शीघ्र विजय जलेले नन्तर तो बि.ए. डिग्री
विश्वविध्यालयाचे परीक्षेन्तु कन्नड दुसरी भाष जाव्न।
तका आसिले व्होडले गुण ग्रहण अनी प्रेम पुरातन
कन्नडाचेरि अनी आसिलो उद्धारण करतलो जाव्न।
काव्यं ती जैमिनि भारत अथवा सबरीशंकेरविलास
सोमेश्वरशतकम् अनी इतर काव्यं कवीनी
कन्नडान रचयिली जाव्न ।।९४।

उप्पनङडि तालूकान्तुलो कन्नड भाषा
मात्रृ भाषा जाव्न आसिलो
एक उन्नत प्रमुख कुलीन साक्षि विस्तारान्तु।
सुबरावपैन एक संदरभारि दकैले तगेली
निपुणता त्या साक्षीले विस्तारान्तु
व्याकरणान्तुली चूकि शुद्ध कोर्नु
दकौचान्तु ।।९५।

अम्मेबलसुबरावपैया पासून
कलकत्तापत्र "इन्ड्यन मेसेन्जर" मृत्युलेखनान्तु
संगता, "तो आसलो एक मनुष्यु
उदारमनाचो।
उदार सहानुभूति आसिलो तो अनी
असा संगचाक तो खरो सर्वजनिक
उमेदीचो ।।९६।।

ताजे सद् गुण ना ते मेजूक जाव्चे
अनी व्याप्ति कीर्तिची आसली तका मेळेली जाव्न।
ए. सुबराव आसलो एक उणेचि आसचे
मनुष्यान्तुले कोण ते ना सोदतायि
नावांक अथवा कीर्तिक जाव्न ।।९७।।

जल्यारि संतोष आसलो तका करच्यान्तु
जाव्नु कसले चांग करचे जाव्न
तांका जव्चे आसचे।
गणन कोर्नु ताचे ते स्वयं
सद्विचारशक्ति अनी देवाले
अनुग्रहाक असा प्रतिफल
पर्याप्त आसचे ।।९८।।
एक मनुष्यु व्होडलो औदार्य

हृदयाचो यथार्थ पवित्रता
कार्यकतृत्व अधिक जाव्न
निष्कपट शालीनता दुर्लभ
दिकचे आसले।
निष्कपट स्वार्थता नत्तिले
ताजेरि अनी ना कन्नान्तु
फुसफुस करप केन्नाचि आयिकिले
ताजे विरुद्ध जाव्न आसिले ||९९||

ताजे विविद प्रकाराचे प्रयत्नाचे
मधीं जाव्न तो संरक्षण करचे
एक वातावरण करीत आसलो।
शान्तता अनी सात्विकता ताजे
परितीन्तु दित्ता भहुमान म्हणचाक
तका पुण्यात्मा अनी दूरदर्शी
मंगळूरान्तुलो" ||१००||

पुण्यात्मा अनी दूरदर्शि मंगळूरचो
अम्मेबलसुबरावपै स्थापक तो
भूमण्डळान्तु आदुनिक भारतान्तु आसचे
धनागमन संस्था केनरा बेंकाचे।
आरंभिले असा अतं स्थापक
शतमानोत्सव अनी उद्‌घाटन
दोनिसासपांच कृस्तु वर्षा जूलायि
एका तारिकेक केनरा बेंकाचे।
वर्ष पूर्ण शतमानोत्सवान्तु कर्ता
अर्पण अम्मेबलसुबरावपैक
शतश्लोकी कविता हांवे रचना केलेली
"पुण्यात्मा दूरदर्शि अम्मेबल सुबरावपै शतकम्"
कोंकणी भाषेन आसचे ।।१०१।।

English translation of the original in Konkani "Punyatma Dooradarshi Ammembal Subba Rao Pai Satakam

Canara Bank was started at Mangalore in Dakshin Kanara in the year 1906 A.D. with a share capital of Rs. 10.000/-, a Fund created by the missionary Ammembal Subba Rao Pai under the name Canara Hindu Permanent Fund. The Fund has now a market capitalization of over $2 billion. It has now 26 million customers spread with 2500 branches. It had an aggregate business of about 1,57,300 crore and as of March 2005, its foreign business turnover aggregated Rs. 84,517 crore. It was stated that at the outset there were only 4 persons as staff strength which at the beginning of 21st century rose to the figure of 56,000 as strength of the staff. It is ranked as one amongst the four largest banks in India. Today it stands as a global financial institution in modern India.

Founder of the Canara Bank Ammembal Subba Rao Pai was born at Mulki gramam of the Dakshin Kanara district. The day of his birth was 19th of November 1852 A.D. His father was Upendra Pai, a reputed Lawyer of Mulki Munsiff Court He was the youngest son of his father. His elder brother Venkataramana Pai was the Munsiff who later became District Judge.

Mulki gramam is situated 24 kilometers north of Mangalore. Subba Rao Pai had his early primary education at the primary school at Mulki. But his first teacher was an old fashioned Kannada School master by name Aigal. He was very active and fond of mischief. He was acknowledged by his playmates as their leader. His father performed the

Munjibandam, thread wearing ceremony, to him. He used to do *Sandhyavandan* and *Deva Pooja* daily.

His lovable mother was invalid from his very childhood. When he was eleven years old his mother passed away. He was looked after by a nurse by name Bayamma. Food and eatables were given to him for his growth by Rukminiamma, wife of his eldest brother A. Narayana Pai. He was deeply respectful to his elders. His regards to his father amounted to veneration. This trait and tenacious memory characterized him to the end of his life. He himself fixed his mind upon his studies. Morning and evening sandhyavandanam and deva pooja which he used to do acquired for him a deeper significance. In his dress he appeared to be a true Bharateeya. He had a tuft on his head and used to wear *turban* on head as headdress. He passed his Matriculation and F.A. Examination from Government College, Mangalore with distinction.

His father Upendra Pai in 1870 decided to send 18 years old Subbha to Madras for graduation in the Madras University. Marriage was performed to him before his leaving for Madras. It was a courageous decision because the railway from Madras used to halt at Salem and one had to travel from Mangalore to Salem by bullockcart and crossing many a ferry. Later Subbha Rao joined the Law College. Then he came under the influence of Justice Holloway, a man with remarkable width of vision. He passed standing first in his B.L. degree Examination.

Subba Rao Pai later came to Mangalore for some time and spent his time at Gokarna Mutt School teaching the children. He returned to Madras and became an apprentice under Mr. H.H. Shephered who later rose to the Bench of Madras High Court as Judge. But his plan was given up as a result of the sudden death of his father and came back to Mangalore in 1876 A.D.

At Mangalore Bar he soon made his mark for clarity of arguments, brevity and an eloquence suffused with his own humanism. His client came from all castes and religions. They were both from rich and poor. He showed to all of them the same courtesy. This courtesy was innate in Subba Rao and arose out of his firm faith in human dignity out of his own deep spirituality. He had found that the criminal suits called often for deliberate side-tracking of truth. He therefore confined his legal practice to civil suit. Even in civil suits he first tried to settle them out of court through conciliation and avoid bitterness of feelings even though this meant less income to himself. Yet his monthly income was between Rs. 1500/- to Rs. 2000 - compared to Rs. 50/- drawn by University Professors.

Subba Rao Pai's versatility could not be confined to his profession. He reserved his evenings and holidays for the larger field and it is this that makes us revere him as one of the foremost constructive thinkers of his generation. He saw the poverty and the ignorance among the Gowda Saraswats around him. He with an unerring instinct decided that education should be the starting point for their progress. The starting of Canara High School in 1891, the Canara Girls High School in 1894 and the Canara Hostel in 1904 were all came into being as a result of his efforts in Mangalore.

The crash of Arbuthnot and Company in the year 1905 reduced many middle income group families to near destitution. As a result of this crash the smaller merchants found it impossible to get credit except at prohibitive rates of interest. Subbha Rao Pai foresaw disaster if the community did not pool its own resources to help itself. He started the Canara Hindu Permanent Fund in 1906. It says much for his high standing that so soon after Arbuthnot

h the common people entrusted their spare money to this new :ure The establishment started in the name of the Canara Hindu nanent Fund Limited changed its name in 1910 as Canara Bank ited In the year 1969 as a result of Government of India's onalization of the Bank the word 'Limited' was dropped by iara Bank.

Subbha Rao Pai worked heart and soul for all these itutions and was able to gather round him men with a kindred it In the year 1890 Subbha Rao Pai and his friends organized ub called Mangalore Union'. It was a cosmopolitan club. But it ved a failure probably because the organisation was pre-mature. Theosophical movement in Mangalore and the Depressed sses Mission started by another great Saraswat Kudmul Ranga who later came to be known as Swami Ishwarananda were er his own heart, and Subbha Rao Pai gave them his fullest pport.

The Bengal partition and the resulting agitation in the intry touched him to the core. His friends and co-workers had plead with him to curb himself in order that schools they were ining may not be adversely affected. This made him avoid all ial functions and visits though always with this usual courtesy.

Subbha Rao Pai was one of the organizers of the Gowda raswath Brahmin Parishad, the Sammelan which was held at ingalore in April 1908 A.D. At this Parishad more radical thinkers inted to move a resolution that all the different sections of raswats should be brought together and welded into a living ganization Subbha Rao with his knowledge of ancient history of Saraswats appreciated the move. At the same time he saw the ficulties in the way and also the danger. The difficulties that lay the way were that the people of the community were not educated

to accept the move. The danger that lay would be that a failure would make the reforms more difficult later on. He argued with them and succeeded in making them postpone the move to a later date. The Parishad was again called into session in Mangalore within eight months time in December 1908. At this session Subbha Rao Pai moved a resolution that a Poor Boys Fund be started to give loan scholarships to poor but deserving students of Gowda Saraswat community for their higher education. The resolution was enthusiastically adopted and steps were taken for their higher education. Subbha Rao Pai made a travel over the District. The travel he made was to collect donations. When he was in the North of the District he suffered a severe attack of gout. He returned to Mangalore. He suffered severe pain.all over the body and within a few days he left this mortal world on 25th July 1909 uttering loudly the name of the Lord "Narayana". It is said that all social taboos were disregarded during the funeral procession. Young men with their parents living carried the hearse. Mothers lifted their babies and showed them the body. People belonging to all communities and religions walked to the burning Ghat. At the condolence meeting within a week it was resolved that the Poor Boys Fund be named after Subbha Rao Pai and the unfinished work be completed. The Fund has been giving its service since 1913 and that was the year of its registration. It has celebrated its Diamond Jubilee in the year 1973. The scholarships are given as loans and are returned by the scholars later with interest. Those who are working in the institutions started by Subbha Rao Pai affirm that there is enough evidence to show that the momentum he gave to these institutions has not spent itself but renewing itself in some mysterious way.

It was said that Ammembal Subbha Rao Pai had made a visit of a Veda Patasala at Udupi. Hari Ranga Bhat Dasagranthi was the chief adhyapaka (teacher) of the Veda Patasala which was

named Vyasa Raghupathy Veda Patasala. After making the visit of the Vyasa Raghupati Veda Patasala run by Hari Ranga Bhat, Dasagranthi as Adhyapak Ammembal Subbha Rao Pai states, "I have had the pleasure of visiting the Vedic School on 20th December 1905 and I am glad to say I found the institution making good progress. Great credit is due to Hari Ranga Bhatji, Dasagranthi, for having taken pains to revive Vedic learning in our midst, and the success with which God has blessed his earnest and almost entirely unselfish labours in this good cause". After visiting the Patasala by Ammembal Subbha Rao Pai and the speech he delivered in the presence of Vedic students in the Patasala, Hari Ranga Bhat wrote a letter to Ammembal Subbha Rao Pai under date 3.1.1906 invoking Vedic blessings. He wrote saying that "You came over here and saw the Vedic studies made by students of the Patsala and heard the chanting of Vedic hyms by students. The students were inspired by your speech. They say that they will do hard work for studies and make attempts to attain the fruits of your speech. After studying Vedas they will receive prizes from your hands. We pray God to fulfill their desire". "It seems that you have built an institution that will go a long way to help the humanity at large and it will be like the flow of Ganga which will spread widely and bring all round prosperity. Now people are forgetting Vedic studies. You should start a Veda Patasala at Mangalore to bring to light the Vedic Studies". As per Hari Ranga Bhat's advice Subbha Rao Pai made attempts to establish Veda Patasala at Mangalore.

Ammembal Subbha Rao Pai was not only a devotee of the Lord but also a devotee of Swamiji of Shree Kashi Mutt Samsthan Srimad Bhuvanendra Thirtha Swami. He was the beloved disciple of the Swamiji. Swami Bhuvanendra Thirtha had a wish that social work should be undertaken by learned Gowda Saraswat Brahmins

for a less privileged in society and help them. Swamiji had great regards towards Ammembal Subbha Rao Pai. Swamiji gave a gold chain with a medallion to Ammembal Subbha Rao Pai as token of His blessings. This gold chain with medallion weigh 85 grams of Gold. In the Medallion inscription is there in Sanskrit which reads thus, 'Satyam Bruyat Priyam Bruyat'. Also a message of the Swamiji is there that one should speak truth and that is seen in the Medallion. Truth alone triumphs. What the mandate Swamiji gave to Subbha Rao Pai that truth alone triumphs is there in the emblem of the Government of India and of the High Courts that "Satyameva Jayate", meaning Truth alone triumph. Again to make available financial aid Kashi Mattadipathi Swami Varadendra Tirtha gave blessings for the bank to be started by Ammembal Subbha Rao Pai in July 1906 under the name Canara Hindu Permanent Fund. The name of the Bank became Canara Bank, the premier banking institution in Bharat which is now run by the Central Government. The centenary of its establishment is now started under Sri. M.B.N. Rao Chairman and Managing Director of Canara Bank.

By the blessings of Varadendra Thirtha Swami the disciple of Swami Bhuvanendra Tirtha educational institutions were started for spreading education and in the year 1891 in the month of December on the 13th day, a Board of Trustees of Canara School with Sri. N. Ramachandrayya as President and Subbha Rao Pai as member was formed.

To perpetuate the memory of Ammembal Subbha Rao Pai a permanent fund under the name Ammembal Subbha Rao Pai Memorial Fund to give Loan scholarships for studies to students and free scholarships was formed in Mangalore. The Rules and Regulations prepared for the Subbha Rao Pai Memorial Fund states that it should give books, and form a Book Bank for students

studying in the Engineering and Medical colleges. The Fund gives glittering of the life of Ammembal Subbha Rao Pai and in fulfillment of his wishes. He was a man of clear visionary and intellect. He is the main person to revive education and bring a revolutionary change in the midst of the Samaj people of Dakshin Canara District in those days of 19th and 20th century. The Canara School, College and Canara Bank remains as Memorial to him and it is seen that these institutions have come out of his stern efforts.

. Ammembal Subbha Rao Pai was a lover of languages and Konkani was his mother tongue. Konkani language never used to get encouragement for its development in those days. People used to say in those days that it is a dialect of Marathi and it was found that influence of the regional language Kannada was taking place more and more in Konkani. Subbha Rao Pai used to believe that Konkani is a language in the orbit of Marathi. He therefore took a decision for teaching Marathi and its script Devanagari. He gave encouragement for starting a school for girls for teaching Marathi. He supported Marathi by encouraging Marathi Keertan, Bhajan, Puranic stories amongst people which he thought would help to preserve Konkani. This has resulted in creation of love towards Konkani. Ammembal Subbha Rao Pai and Mangalore Upendra Pai together gave help and co-operation to Rao Saheb Kudmul Ranga Rao who later became Swami Iswarananda to start Hindu Social Reforms Association, an organisation for uplift of Hindu widows and rehabilitation to destitute children.

Ammembal Subbha Rao Pai was a learned scholar. He knew different languages spoken by people. He knew Kannada, Tulu, English, Konkani besides Marathi and Tamil spoken by those people. He made efforts for teaching in the school Sanskrit language which nourished most of the languages of India.

As a known banker Subbha Rao Pai says as regards banks, "A good bank is not only a financial heart of the community but one with an obligation of helping in every manner possible to improve the economic conditions of the common people". Canara Bank while establishing itself as a fundamentally strong bank has truly lived up to his vision and has emerged as a commercially proficient and especially responsive bank among Indian banks. His conception about Canara Bank was with regard to a moral mission and not to money spinning. At the very early part of the century there was only one branch of Madras Bank in Mangalore considered as a rich man's Bank charging exorbitant rate of interest and employing only British officers. Only clerks and peons were Indians. Pai saw it as a total disgrace and wanted to start a Bank if only to make Indians occupy top positions. That he achieved his goal is compliment to his genius.

Education for all and for women epitomized one of Pai's characteristic traits. When he wanted to start Canara Girls High School in 1894, he did not get co-operation. In a meeting of important citizens of Mangalore very few sided with his idea. In what way education for girls will be gainful they dissented. Pai was furious and shot back. This question only reflects the bankruptcy of our mind if your idea is that Indian women must eternally live like animals. We can wind up the meeting. Only education can provide moral strength to our women to face life squarely". Finally on June 7, 1894 the Canara Girls High School came into being. Pai's initial contribution was Rs. 1,300/- the rest portion about Rs. 700/- was collected by him which was sufficient to raise the school building. Pai's idea for funding salaries and raising a good library was novel as well as unique. Every housewife was requested to hoard a handful of rice morning and evening while preparing for meals. Sale of pooled rice at the month fetched Rs. 160/- sufficient

for payment of salary. He had thus made housewife as a focal point. He had realized that only women know their plight and misery which was due to want of education. They will not mind eating a bit less for the sake of their daughter's education. Pai proved to be right and ahead of his time and a visionary par excellence.

As a Vakil he had shown his ability in the cross examination in many a suit. No other Indian was there in Mangalore who could speak English as well as Subbha Rao. A client engaged Subbha Rao to cross examine an English man, the agent of the Madras Bank Tellecherry. When Subbha Rao cross examined the English man the court was fully crowded with people to see the cross examination conducted by Subbha Rao. It was said that the English man at the cross examination had made many admissions wrung out of him and was several times made to say and unsay things and thus cut a sorry figure in the witness box. The English man after his cross-examination as a witness was over and before he left the court he approached Subbha Rao and shook hands with him and expressed his admiration of his ability and knowledge of English.

Subbha Rao Pai was a man of charitable mind. His charities knew no caste, creed, colour or religion. As regards charity he used to say that what right hand had given, the left hand will not know. It goes for a good cause. Subbha Rao Pai was very good in Kannada and that he was made an Examiner in Kannada for Madras University very soon after he passed his B.A. Degree examination with Kannada as his second language. He had great appreciation of and fondness for old Kannada poets and could quote from Jaimini Bharata or Shabari Shankera Vilasa or Someswara Shathaka and other works. At Uppanagadi Taluk there was a witness, very prominent gentleman, whose mother tongue was

Kannada. In his cross-examination in Kannada at one point Subbha Rao Pai showed his genuineness by correcting the grammatical mistake committed by the witness.

The Calcutta Paper 'The Indian Messenger' on Subbha Rao Pai in an obituary note had said that "He was a man of liberal views, broad sympathy, lofty character and genuine public spirit. His goodness is not measured by the extent of the celebrity he won. A. Subbha Rao was one of those few men who never sought name or fame but were happy in doing what good they could, counting the approbation of their own conscience and the blessings of God as sufficient reward. A man of larger generosity of heart, truer purity of purpose, more genuine humility is seldom seen. There was genuine unselfishness in him and no whisper was ever heard against him. In the midst of his manifold labours he could preserve an atmosphere of peace and purity around him that entitled him to the honour of being called the Saint and Sage of Mangalore".'

Ammembal Subbha Rao Pai who has been referred to as Saint and Sage of Mangalore is the Founder of Canara Bank, the global financial institution in Modern India, which had a humble beginning as a Canara Hindu permanent Fund, South Canara in 1906. The centenary celebration of the founding of Canara Bank has now begun. The inaugural function of the centenary celebration of the Bank was performed on 1st July 2005. The centenary celebration will continue for one full year. To commemorate the centenary celebration of the founding of Canara Bank, I dedicate to Punyatma Doordarshi Ammembal Subbha Rao Pai, a great visionary, a poem written by me in 100 verses on him under the caption "Punyatma Dooradarshi Ammembal Subbha Rao Pai Satakam" in Konkani language.

- N. Purushothama Mallaya

HIS OTHER LITERARY WORKS IN KONKANI

1. *Duragrahache Phal (Short Story) - 1965*
2. *Konkani Ek Swatantra Bhas (Essay) - 1967*
3. *Konkani Lok Geet - 1976*
4. *Konkaniyalo Manniyo - 1978*
5. *Karshakarude Pattu (Song of the peasants) Written by Vallathol translated into Konkani in verses - 1978*
6. *Smarananjali (Poetry) - 1979*
7. *Adhyakshale Ullovoup - 1980*
8. *Njana Pana - Translation in Konkani verses of the Malayalam work of Poonthanam, one of the greatest poets of Bhakthi cult of Kerala (1547 -1640 A.D.) - 1982.*
9. *Govinda Pai Satakam - A Poem in hundred verses to commemorate the 100th Birth day of the Late Rashtrakavi Manjeshwar Govinda Pai, Poet laureate in Kannada - 1984*
10. *Calcutta Nagari Varnana (Poem on City of Calcutta) - 1986*
11. *Pavunche Sthan Kalna (Poetry - Destination - unknown Ravindranath Tagore) Translated into Konkani in verses - 1987*
12. *Konkani Bhashechi Chalvaleechi Ethihasik Paschathal Keralanthu - 1993*
13. *Saraswathi Bai Satakam - A Poem in hundred verses on Saraswathi Bai, the First Woman Teacher of Kerala - 1994*
14. *Dr. Sunithikumar Chatterjee Satakam - 1996*
15. *Konkani Lok Geet Samuchaya - 1998*
16. *Tirukkural - Tamil Classic written by Saint Tiruvalluvar translated into Konkani in verses, First part of the Third Book, 'On Love' - 1998*
17. *Dr. T. M. A. Pai Satakam - 1999*
18. *Tirukkural translated into Konkani in verses all the 1330 Couplets - 2002*
19. *Hari Ranga Bhat Satakam - 2003*
20. *Pancha Satakam - 2003*
21. *Lokha Vikhyatha Dr. Narayana Venkateswara Mallaya Satakam - 2005*



Sri N. Purushothama Mallaya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N. M. Saraswathi Bai. He was referred to by Dr. Jose Pereira, Professor of Theology, Forden University, New York as "the leader of the modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 28th July, 1990 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani language before the Mahajan Commission and persuaded it to give its historic verdict that konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi......"

He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980. Padmabhushan Dr. K. M. George, Trivandrum writes on Mallaya, "He delivered Konkani from its bondage (Lr. 16-10-02).

To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Trustee, Dr. T.M.A. Pai Foundation Manipal; Hon. Director, Dr. T.M.A. Pai Institute of Konkani Studies & Reserch, Manipal; President, G.S.B. Mahasabha Kerala; Trustee Vaikunta Baliga College of Law, Udupi; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University. He was the Resource person in Konkani selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987.

He served as Member of the Advisory Board for Konkani Sahitya Academy, N. Delhi, Member of Senate, M. G. University, Kottayam, Archives Committee, Kerala Programme Advisory Committee, A. I. R. Trichur, Executive Member, Bharat Bhavan Society, Govt. of Kerala; Expert/Adviser, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles **'SARASWAT RATNA'** and **'VISWA KONKANI VISHESHA RATNA'**. He was the recipient of Gold Medallion from H. H. Pope John Paul II. He was honoured, at Panaji by Govt. of Goa appointed Shenoi Goembab 125th Birth Anniversary Mahotsav Samithi. As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationalist, Social Worker, Folklorist, Senator, Writer, Translator, Poet and Research Scholar he received praises for his work from Scholars both India and abroad. Also conferred with titles **"KONKANI PITHAMAHA" and "EZHUTHACHAN OF KONKANI LANGUAGE".**